





kers effect by the force of their principles, and the virtue of their habits; for males and females eat at the same table, live and lodge in the same habitations, and are in habits of daily and continued intimacy with each other.

Instead of a sequestered company, they appear like bachelors and maids on a permanent estate. Many have indeed insinuated that they secretly violate the rules of life which they have chosen to adopt, but until they can be proved untrue to their principles, I see no reason why their professed should not be believed. In their mode of confraternities and a community of goods, they resemble the ancient Moravians, but still they permit persons to join them who retain their own property.

No Shaker can say of any individual thing it is mine, yet, as one of the females very sensibly observed, they can say of all, it is ours.

In their views of oaths, and war, this people are like the Quakers, Mennonites, &c. They also decline the use of thins like the Quakers; but are not like them particular in the use of thee and thou. In their common conversation, they have scarce any peculiarity, except in the uniform use of yea and nay, which makes them appear stiff and singular.

Many other religious communities have practised dancing for a while, but none except reduced it to such a regular system, or continued it so long.

Respecting Ann Lee, the views of the Shakers are similar to those which the New Jerusalem people entertain of Emmanuel Swedenborg; that is, they consider her the agent or medium of a new dispensation of religion to mankind; and they do not differ much from the Swedenborgians in their doctrine of correspondences between the natural and spiritual worlds.

Thus far the Shakers agree in some point or other with most other professors of Christianity; but in their notion of a Deity composed of male and female, they are entirely different from all others; this article in their creed, is a perfect anomaly in the catalogue of opinions.

The New Lebanon Shakers, though reckoned but one society, are scattered in three townships, and exist in three general divisions, not, however, according to any geographical boundaries, and are subdivided into seven families or confraternities, of from 30 to 100 each.

The leading men among the Shakers watch with much interest the general movements of the world, and have a general knowledge of the affairs of the rest of mankind, both civil and religious. They read all the accounts which travellers give of them, and have the sensibilities common to our species to the glowing exuberance of the pens of some, and the sportive, the sarcastic and incorrect statements of others.

The New Lebanon Shakers have lately built them a new meeting-house, of great dimensions and of a peculiar form, which is supposed to have cost about \$30,000. The main building is 80 feet by 65, with a porch 27 feet by 34. The roof is circular, being covered with sheets of tin, and as the house is painted white, it has a very stately and brilliant appearance, especially at a distance.

### Circular Letter.

The Hudson River Baptist Association, to the several Independent Churches of which she is constituted, sendeth Christian salutation.

Dear Beloved Brethren,—In accordance with a resolution passed at our last annual meeting, "THE TERMS OF COMMUNION," will claim your attention, as the subject of our present circular address. It is to be regretted that the signs of the times should ever indicate the expediency of presenting this subject to your consideration, in a controversial shape; but since necessity is laid upon us, we desire to enter upon its investigation with all that alacrity which the love of revealed truth, and supreme regard for Zion's King, and unyielding attachment to the order of his house, are calculated to inspire.

The phrase "communion," or "fellowship," is used in different senses in the sacred writings. It frequently denotes that holy enjoyment of the divine presence, and that soul-comforting participation of the Redeemer's fulness, which is the privilege of believers to realize. The saints are joined to the Lord by one spirit; they draw water out of the wells of salvation; and it is therefore said, truly their fellowship in with the Father, and with his son Jesus Christ. This fellowship does not necessarily stand connected with church government or relationship; it is neither confined to time nor place, nor does it bend to the control of earthly circumstances. It is felt by Jacob with a stone for his pillow; it drives away the fears and pains of the thief upon the cross; it cheers the heart of Paul and Silas, though beaten with many stripes and thrust into the inner prison; and it converts the desolate Isle of Patmos into a paradise of heavenly rapture! The terms of this communion, all centre in the rich, free, sovereign, and distinguishing grace of God.

The expression is sometimes used in a large and comprehensive sense, to describe that fraternal affection and spiritual intercourse, which all those who love our Lord Jesus in sincerity and truth, may righteousness maintain with each other. Individuals attached to the different denominations of Episcopalians, Presbyterians, Roman Catholics, Quakers, &c., may have good reason to entertain a favourable opinion of each other's Christian exercises; they may unite their efforts to multiply and distribute copies of the Bible, and send the gospel of salvation to the uttermost parts of the earth; they may take sweet counsel together, and be mutual helpers of each other's joy; and their communion will be proportioned to the evidence which the parties furnish, of maintaining a close walk with God. If we walk in the light, as he is in the light, we have fellowship one with another. But as this fellowship in the Gospel is enjoyed by individual believers who never unite with a particular church; as it exists in different degrees of perfection, and according to the strength of their confidence that God has begun a good work in the heart, without any reference to the ordinances or regulations of his house; even so, it is demonstrably

an entirely different thing from church fellowship, and is by no means to be confounded therewith.

In modern phraseology the word "Communion," is employed, by common consent, as expressive of that fellowship which experimental Christians have with the Saviour of sinners, and with one another, in the ordinance of the Lord's supper; and this use of the phrase seems to be justified by the Apostle's language, 1 Cor. x. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* The single point, therefore, which we have now before us is, to answer the inquiry, *What are the indispensable terms of this communion?* or, in other words, what prerequisites of admission to the Lord's supper are marked out, in the New Testament, for the observance of the churches of Christ to the end of the world? To this inquiry we reply, *regeneration, baptism, and a conversation such as becometh the Gospel of Christ;* and in proof of the correctness of this reply, we appeal to the law and the testimony.

The children of God are bound to give thanks always to their Heavenly Father, because he hath from the beginning chosen them to salvation, through sanctification of the Spirit, and belief of the truth, *whereunto they are called by the Gospel;* and then, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ; and to manifest their attachment to the laws, doctrines, and ordinances, once delivered to the saints. The primitive churches, constituted under the immediate direction of the inspired apostles, were composed of self-condemned sinners, who were by nature children of wrath even as others; but being pricked in their hearts, and quickened by the Spirit of God, fled for refuge to the hope set before them in the Gospel. They believed the testimony given of God's dear Son, and having gladly received the truth, were baptized both men and women. To the first Gospel church in Jerusalem it is said, *the Lord added daily such as should be saved, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.* The church at Corinth consisted of those who were sanctified in Christ Jesus, called to be saints, and who called upon the name of Jesus Christ our Lord. The members of the church at Colosse, had put off the old man with his deeds, and put on the new man, which is renewed in knowledge, after the image of him that created him; and the brethren at Rome were the called of Jesus Christ, beloved of God, called to be saints. Now if these apostolic churches were erected upon correct principles, (and who so contumacious or schismatic as to deny it?) they are certainly to us infallible guides, and present us with a perfect pattern. If they received only such as professed to be born of God, and gave evidence that they were begotten again to a lively hope, by the resurrection of Jesus Christ from the dead, we should imitate their example; and if there came any unto us and bring not this doctrine, we are commanded not to receive him into our house, neither bid him God speed; for he that biddeth him God speed, that is, he that welcometh to the privileges of the church, him that abideth not in the doctrine of Christ, is a partaker of his evil deeds. It is therefore an established principle in Baptist churches to require of all candidates for admission, a declaration of what God hath done for their souls; and when satisfactory evidence of a change of heart is exhibited, the first scriptural term of communion is choiced by the church. Should this fundamental principle ever be abandoned, we hesitate not to say, the fine gold will become dim, the glory will depart from us, and the vengeance of Him who sitteth in the midst of the golden candlesticks may be justly apprehended.

That baptism is a "term of Communion," is manifest from the design and order of that ordinance, as well as from the uniform practice of the apostles. It is the design of baptism, among other important particulars, to exhibit the existence of a new relationship, and to declare to all around the interesting fact, that the individual baptized has come out from the world, and enlisted under the banners of King Jesus. In the view of the subject, it is not merely the answer of a good conscience towards God, but it is also a grateful and public recognition of that grand line of distinction which the Redeemer has established between the kingdom of darkness and that kingdom which is not of this world. For as many as are baptized into Christ, have put on Christ. Gal. iii. 27.—*Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.* Rom. vi. 4.—As it is evident that a man can enter into the kingdom, before he can be entitled to the immunities of a subject; that he must be received into the fellowship of a particular church, before he can enjoy the privileges of that church; even so, it is equally plain, that baptism, upon profession of faith in the Messiah, must remain an indispensable term of communion, until it can be proved that unbaptized persons were added to the churches planted by the apostles in different parts of the world. And this will appear yet more abundantly, if we consider,—

The order which is uniformly observed in the New Testament with reference to Baptism and the Lord's supper. When the Great Head of the Church sent forth his ministering servants to build up his kingdom in our ruined world, he gave them a commission in the following words:—*Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,—teaching them to observe all things whatsoever I have commanded you.* This language is lucid and definite. It directed them first to teach, or, as it is elsewhere expressed, *to preach the Gospel to every creature.* When the word preached was accompanied by an unction from the Holy One, men were made wise unto salvation; they were effectually taught—they were made disciples; and then, and not till then, were the apostles commanded to baptize them. After this, they were to instruct them to observe all things enjoined upon them by the Saviour; and among the all things, who dares to deny to the Lord's supper a place? Since the Redeemer has sufficient wisdom to devise the most suitable

ordinances, either for the comfort of his people, or as a test of their obedience; and since all power is given him to make laws in Zion, and fix the order of their observance—to his authority, abstractedly considered, all Christians should certainly submit. But it is plain that baptism must precede the communion, not only because the Lord Christ hath so decreed, but because this order is necessary in the very nature of things, if there be a reciprocal adaptation between the sign and the thing signified by it. We must first be made alive, before we need bread to sustain life; and in like manner the ordinance which shadows forth the washing of regeneration and the renewing of the Holy Ghost, must, of necessity, go before that which holds out to us in a figure the bread which came down from Heaven, whereof if a man eat, he shall live for ever. That this statement is correct, we most assuredly gather from the unvarying practice of the Apostles themselves.

The preaching of Peter, upon a certain notable occasion, produced such an astonishing effect, that thousands cried out, *men and brethren, what shall we do to be saved?* The preacher promptly replies, *repent and be baptized in the name of Jesus Christ, for the remission of sins. What follows?* They that gladly received the word were baptized. After baptism they were added to the church in Jerusalem, and then participated in the communion, or the breaking of bread.

The conduct of Paul was precisely similar to that of his brother Peter. He came to Corinth, and taught the word of God among its inhabitants. Many of the Corinthians hearing, believed and were baptized. These baptized believers were then constituted into a Gospel church, and kept the ordinance of the Lord's supper as delivered to them by the Apostle. Acts xviii. 1 Cor. ii. 2. If therefore the uniform practice of the Apostles justly challenges our imitation, we must invariably adhere to the order which they have established.

The last term of church communion we have named, is a *godly walk and conversation*; and this position is easily maintained, both upon the principles of reason and revelation. The children of God are holy brethren; a royal priesthood—a peculiar people, zealous of good works. This description of them is given by one who cannot err; and certainly it would be incongruous and unnatural for such persons to be unequally yoked together with unbelievers. How can two walk together, except they be agreed? What communion hath light with darkness, and what fellowship hath Christ with Belial? are questions which need no comment,—they answer themselves. In extending the right hand of fellowship, therefore, a church must be satisfied that the individual soliciting admission has scriptural views of himself, and of God, and of the way of salvation by Christ alone, and of the work of the Spirit, and of the holy tendency of divine truth; and hence we are directed to mark and avoid those whose erroneous sentiments cause divisions and offences contrary to the doctrine which we have learned. Rom. xvi. Moreover, the candidate for communion must not only converse about the things of God in a proper manner, but his deportment must correspond with his holy profession. If any man that is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, we must not keep company with such an one, nor to eat. 1 Cor. v. 11. and that course of conduct which cuts off from the church one who is already a member, must be, by parity of reasoning, an insurmountable obstacle against admission to its privileges.

Our sentiments with reference to the terms of communion, have, in different ages and countries, occasioned the opprobrious epithets of "bigoted, uncharitable, self-righteous," &c. to be heaped upon us with an unsparring hand; but these are weak and powerless weapons when employed against those who are armed with the sword of the Spirit, in defence of a divine institution. We shall close this epistle by replying briefly to some of the most plausible objections which are constantly urged against the sentiments we have advanced.

First objection. "You lay too much stress upon baptism by making it an indispensable term of communion."

To this we reply;—We pay no greater regard to it, nor do we give it a higher place in our system, than the Lord Christ hath enjoined, or the Apostles and primitive Christians, by their example, have warranted. And here we may ask, *why should more stress be laid upon the Lord's supper than upon baptism?* and why should many professing Christians so earnestly advocate the observance of the former, while they neglect or entirely neglect the latter? Were not both ordinances instituted by the same Lord, and do they not, therefore, come to us clothed with the same authority? We know that Pedobaptists are in the habit of calling baptism a non-essential; an external rite; a mere ceremony, &c. If this be true, we would inquire, what more is the supper? Is it a Saviour? But if these sacred institutions be indeed, as we believe, signs of important and essential truths, baptism is unquestionably as significant as the breaking of bread, and exhibits, emblematically, a large proportion of the distinguishing doctrines of the Gospel. Upon an investigation of the New Testament, we find that baptism, of the two, is much the more frequently mentioned, and baptized believers are affectionately and repeatedly exhorted, *so to walk in Christ Jesus their Lord, as in that ordinance they have put him on.* Taking then the Holy Book as our only and all-sufficient rule of faith and practice, we have the highest authority for saying, "We give to baptism, which Christ appointed as the first Gospel institute, as a test of his children's obedience, and a lively emblem of their renewal by the Holy Ghost, exactly the situation which the master of the house has designated; and with a thus saith the Lord sounding in our ears and penetrating our hearts, it is not possible that we should listen to the doctrines or commandments of men."

A second objection, charges us with causing a separation between the children of the same Heavenly Father.

Suppose we grant that baptism is an insuperable barrier in the way of our communing, in church capacity, with unbaptized persons; does it necessarily result from this concession, that the blame righteously attaches itself to the skirts of our garments? Shall those who understand and keep the ordinances, in their nature, order, and design, as they are originally delivered to the

churches, be condemned? and those who depart from them, and embrace "a figment of their own imagination," be justified? God forbid! We hesitate not to say, most explicitly, that baptism is a separating line, but it is one of the Lord's own making, and we endeavour constantly, both by preaching and example, to enlighten the minds of our Pedobaptist friends on the subject. We warn them of their error; we hold up to them the truth; we point them definitely to chapter and verse; and we exhort every believer among them, quite as often as they wish to hear us, to arise and be baptized, and wash away their sins, (in a figure,) calling upon the name of the Lord. We are honest and sincere in these declarations, and in making them thus plainly, it must be evident to the candid and judicious, that we cannot have any by-ends, or measures of mere expediency to promote. We wish the truth, and the truth alone as it is in Jesus, every where to prevail; and we are grieved in heart, that those whom we respect and love on so many other accounts, should, in this particular, persist in treading the pathway of disobedience, boldly rejecting the counsel of God in not being baptized according to his commandment. If our veracity and Christian affection, touching this whole matter, be unjustly called in question, we are permitted to adopt the language of a Baptist, and say: *Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.* 2 Cor. i. 12.

A third objection states, that it is the Lord's table, and therefore we have no right to hinder those who wish to approach it.

That it is the Lord's table, is the appropriate and sufficient answer to this objection. Were it ours, we might cheerfully admit to it the objector and his friends; but since it is confessedly the Lord's table, we dare welcome to it only such as he invites. The disciples were baptized before Christ instituted and administered to them the supper. John the Baptist was sent to prepare a people for the Lord, and the disciples were evidently among the number of those who justified God; and if so, they must have been necessarily baptized with the baptism of John; otherwise they could not have been obedient hearers and doers of the word, and imitators of the example of their Lord and Master. Luke vi. 29.—*Mat. iii. 13, 17. 1 Peter, ii. 21.* In perfect conformity with this view of the subject, are the words of Peter: *Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.* Acts, i. 21, 22. Here we learn that Peter and his brethren began their Christian profession at the baptism of John, and hence the inference is irresistible, that there were none but Baptists with our Lord, when he gave them the bread and cup, and said, *Do this in remembrance of me.* As the sacred oracles, therefore, uniformly teach that Christians, in the Apostle's days, were baptized before they came together into one place for the breaking of bread, and hence we are confirmed in the sentiment, that the only guests invited to partake of this feast are such as have been, upon profession of their faith, buried with Christ in baptism; nor can we approach the table with the unbaptized, without acting in direct opposition to the precept and example of Him, in whom are hid all the treasures of wisdom and knowledge.

A fourth objection is presented in this shape: *We conscientiously believe ourselves to be baptized; you are not the judge; to our own Master we stand or fall.*

This objection brings us at once to the question, *What is Christian baptism?* Is it sprinkling, or is it pouring? With the New Testament in our hands, we most confidently and unhesitatingly answer, *neither. It is immersion, in the name of the Father, and of the Son, and of the Holy Ghost.* And here we cannot but say to our cavilling friend, *when were you baptized?* "In infancy." Are unconscious babes, or the unbelieving, unprofessing seed of pious parents, proper subjects of baptism? Whether men will hear or whether they will forbear, upon the testimony of God we are obliged to answer, *no.* These things were not so in the beginning; for it is written, *Then they that gladly received the word were baptized;* Acts iii. And the jailor was baptized, he and all his, straightway, and rejoiced, believing in God with all his house. Acts xvi. Consequently those who believe and rejoice in Christ Jesus are, according to the Scriptures, the only persons to whom we are authorized to administer the ordinance of baptism. But we are told that whether Pedobaptists have perverted Christian baptism, both in its design and subjects, or not, we are not right to judge. This is equivalent to saying that an individual ought to be admitted to church fellowship, because he thinks himself entitled to that privilege, without reference to the opinion which the church may entertain upon the subject. It requires no argument to prove the absurdity of this position. To adopt it would speedily ultimate in the dissolution of any society. That there must be an agreement in sentiment between a church and candidate for admission to its privileges; and that the church must necessarily judge of the candidate's qualifications, are both self-evident and scriptural truths. Since Christ then has commanded us to hold fast till he come, and to contend earnestly for the faith once delivered to the saints, we are under the most sacred obligations to exhort one another daily; to warn the unruly; to look diligently, lest any man fail of the grace of God; and to be very careful, not only to venerate his institutions ourselves, but also that they be observed in their purity, by all such as solicit communion with us at the table of the Lord.

A fifth objection, viz: *That the saints will all commune together in Heaven, and ought to do so on earth,* is thought to be a very strong one, but really we are not able to perceive its force. We rejoice and are exceedingly glad in the anticipation of that perfect union and uninterrupted fellowship, which the general assembly and church of the first born, whose names are written in Heaven, shall, to all eternity, enjoy; but, whatever may be the terms of communion in the world of glory, we are fully persuaded that, while here, the revealed will of Christ, and not what shall take place after

death, should be the only man's rule; *let us eat and drink, for we shall die; and we are equally certain, when we see Jesus as he is, and know that the least of his commands will not be esteemed either trifling or essential.*

The last objection which our friends allow us to notice, supposes that our union is inconsistent with brotherly love and Christian forbearance.

By advertising to the distinction of the commencement of this letter, we have communion with God, our fellow Christians, and a particular church, and that communion will be stripped of all its sacredness, if we are not united to each other as brethren in the Lord. It will there be seen that real brethren hold converse with the Deity, and with each other as brethren in the Lord, walking together in church and world. The Baptists differ from all other views of a Gospel church, and the qualifications for admission to the table; but these views we believe are incident with the directions of the Scriptures, and the example of the Apostles and Christians; and having maintained the face of persecution, danger, and from the days of Paul to the present, we cannot abandon them. We have hitherto endeavored to conduct by righteously, and in a brotherly love and Christian forbearance, until it can be proved ought to love men more than we love God, and that the charity which rejoiceth in the truth, but rejoiceth in the truth, and dispense with the ordinance of the Lord and Saviour Jesus Christ.

Finally, brethren, farewell steadily to the doctrines and example of Christ, as he hath delivered them, and as there is one body and one spirit, one Lord, one faith, one baptism, we beseech you, that ye walk worthy of high vocation wherewith ye are called, with lowliness and meekness, with forbearing one another in love, endeavouring to keep the unity of the bond of peace. The Lord be with all, Amen.

LEWIS LEONARD, Minister.  
SPENCER H. CONZ, Clerk.

### Summary of News.

#### FOREIGN.

Several vessels arrived from within a few days. They brought dates as late as July 20, and dates to the 23d.

England.—The Courier of the 28th contains the first of a series of papers, the object of which is to induce a formal qualified recognition of South American independence.

A London paper of the 19th inst. not correct that several vessels of the navy, and of the royal artillery, were to be in readiness for Lisbon, in 80 guns, Captain Hardyman, and at Plymouth, to be flag ship to Lord Bessborough, whose nomination as command of the squadron in the East had just been made public. He sailed for destination in the frigate Blackbird, which will also remain on station, are the Ocean, the Gemini, and Windsor Castle. The number of employed in these vessels is about 600, and 630 subalterns and privates. The celebrated Capt. Rock is as ever in the south of Ireland.

The King of the Sandwich Islands long survive his Queen. Shortly after her decease an abscess was formed on her head, which terminated his existence on July 1. He died uttering these words: "Well to you all!—I am dead!—I am dead!" Aware of the approach of dissolution, he requested that his remains, those of his wife, should be removed to his native land.

There was considerable bustle in the Stock Exchange, London, on the 28th, in consequence of recent intelligence from Calcutta, that the war with Burmah assumed a serious aspect, and would be one of considerable magnitude. A party of the Company's troops, who had recently been overpowered and defeated by a body of the Burmahese, 25,000 men to take the field against the enemy. The effect had been to reduce India Stock considerably in value. An expedition preparing at Madras was supposed, destined, in the first instance, to obtain possession of Rangoon, where troops would be put in cantonment, close of the rainy season. According to private letters from India, the war with Burmah is not the only one with which the British are threatened, as there is reason to suspect hostile intentions on the part of Scindiah. One of his sons excited a revolt, but it was suppressed with the privacy of his sovereign. Knox had marched to attack him.

The annual meeting of the Society for mitigating and gradually abolishing Slavery, in the British Dominions, held at the Free Masons Tavern, London, in July; His Royal Highness, the Duke of Gloucester, in the chair. The Duke accompanied into the Hall by Mr. Wilson, and four other Members of the Society. "Amongst the distinguished persons," says the London Times, who accompanied His Royal Highness, Mr. John Russell, the celebrated Member of the North British Congress, was particularly noticeable. 700 persons were estimated to have been present, "full one half of whom were ladies, elegantly dressed, including a proportion of the fair members of the Society of Friends." Mr. Russell does not appear to have addressed the Meeting.

France.—The Budget of 1855 presented to the Chamber of Deputies on the 23d, by the Minister of Finance, M. de Fould.

The Drapau Blanc says it was reported in the Saloons, that M. de Fould, Minister of Finance, is appointed Minister of Foreign Affairs, and that M. de Fould is destined to an important position. It is stated in the Quotidien that several officers have been withdrawn from the army.



only man of our  
and a right  
equally certain  
is, and he has  
of his comman  
ther trifling  
which our limit  
does that stri  
with brother  
ence.

distinction  
the letter, how  
our fellow  
church, this  
of all its diffi  
a real believ  
Deity, and lo  
the Lord, wh  
the church rel  
on all other  
arch, and the  
mission to its  
we believe tra  
actions of the  
Apostles and  
ing maintain  
danger, and  
ul to the pres  
and then, un  
the hitherto  
the language  
or can this  
sly contradi  
ove and Chris  
n be proved th  
are than we  
which reject  
h in the true  
and the comm  
the ordinances  
sus Christ.

Farwell? Ad  
etrines and ord  
delivered them  
ty and one spir  
hope of your  
one baptism, r  
e walk worshi  
with ye are call  
weakness, with  
another in love  
the unity of the  
The Lord be wi

EDWARD, Mad  
Clerk.

of News.

EIGN.

arrived from  
They brought  
July 20, and  
courier of the  
series of papers,  
duce a formal  
of South America

of the 19th says  
ral vessels of war  
on, with detach  
ch has received  
Lisbon, in the  
Hardy man, now  
flag ship to Lord  
the nose nomination  
adron in the Tag  
He sailed for the  
also remain on the  
the Genoa, and  
the number of pa  
vessels is about 24  
terns and privates  
Capt. Rock is at  
of Ireland.

andwich Islands  
Shortly after  
was formed on his  
existence on his  
these words: "I  
am dead—I am  
approach of his  
that his remain  
ould be removed

terable bustle  
ondon, on the 17th  
cent intelligence  
ect, with Burma  
pect, and would  
erable magnitud  
y's troops, which  
Burmese, had sub  
ered and driven  
s had been issued  
the field against  
ad been to reduce  
rably in value.  
at Madras was  
in the first in  
Rangoon, where  
cantonnments, un  
on. According to  
dia, the war with  
only one with  
as there were  
le intentions of  
of his Sikh  
was supposed to  
the sovereign.  
attack him.  
of the Society  
abolishing the  
ish Dominions,  
's Tavern, in  
Highness the  
air. The Duke  
ally Battle. A letter from Green  
July 31st, says: "I have only the  
news to write:—Two soldiers,  
and Wilson, deserted from this post  
days ago, armed with 4 muskets, &c.  
were pursued by the Indians, (who  
trally employed to bring back de  
were overtaken. The soldiers de  
determined not to be taken, and dis  
came within musket shot when  
action commenced, and lasted for  
The following is the result:—  
Killed, 2; Indians killed, 4; total, 6."  
Two valuable Cotton Factories  
destroyed by fire, at Pawtucket (R.I.)  
ultimo. They belonged to Messrs.  
Green, and Son. The loss of the  
factories is about \$25,000, \$10,000  
were insured. The loss of Messrs.  
is estimated at from 25 to 30,000.  
The United States' line of battle  
sloop, Commodore Stewart, arrived

at New-York, on Monday last, from a three  
years' cruise in the Pacific Ocean. The  
Franklin sailed from Valparaiso on the 28th  
of May, and Rio Janeiro on the 21st ult.  
The officers and crew are all in good health.  
On the 17th of August, off Key Pedro,  
was spoken, the U. S. schooner Terrier,  
Lt. Com. Paine, who informed that he had  
that day captured a small piratical row boat,  
put the prisoners, 6 in number, in irons, and  
was looking out for a large piratical schooner  
which was expected at the Keys.



THE STAR.

WASHINGTON CITY,  
SATURDAY, SEPTEMBER 4, 1824.

NORTH-CAROLINA BAPTIST MISSIONARY  
SOCIETY.

We have been requested to correct an  
error which occurred in the Circular Let-  
ter of the Agent of this Society. The next  
annual meeting of the Society will be held  
at Mount Moriah M. H. Orange county, to  
commence on Friday, before the 4th Sunday  
in July, 1825. The Rev. William B. Wor-  
rell will preach the introductory sermon.

TERMS OF COMMUNION.

The absence of interesting intelligence  
has enabled us to copy, from the minutes of  
the Hudson River Association, the Circular  
Letter, written by the Rev. Spencer H.  
Cone. With the exception of a few pas-  
sages of Scripture, which are applied, we  
think, in a way which is liable to objections,  
though not affecting the main argument,  
this Letter presents a clear and satisfac-  
tory exposition and defence of Baptist doc-  
trines, in reference to communion. This  
Letter, in connexion with that of the Dover  
Association, published in the Star about a  
year ago, furnishes all that it is necessary  
to say on the subject.

SCOTT'S FAMILY BIBLE.

Mr. W. W. Woodward, of Philadelphia,  
has issued proposals for publishing a stereo-  
type edition of Scott's Family Bible, in  
five volumes quarto, accompanied by the  
marginal references, the life of the author,  
and a portrait. We have seen a specimen,  
which is executed in a handsome style.  
The merits of the work itself are too well  
known to need any remark; and Mr.  
Woodward's edition will no doubt deserve  
the patronage of the public.

RECORD OF ASSOCIATIONS.

Virginia Portsmouth.—Held at Ports-  
mouth, (Va.) May 22.—Churches, 24; mi-  
nisters, 13; baptized, 198; total, 2550.  
Stonington Union.—Held at Groton,  
(Conn.) June 5.—Churches, 15; ministers,  
11; baptized, 119; total, 2923.  
Danville.—Held at Coventry, (Vt.) June  
16.—Churches 16; ministers, 6; baptized,  
39; total, 557.  
Chowan.—Held in Currituck county,  
(N. C.) at Cowenock meeting-house.—  
Churches, 24; ministers, 15; baptized,  
351; total, 2236.  
Black-River.—Held at Adams, (N. Y.)  
June 9.—Churches, 28; ministers, 22; ba-  
ptized, 146; total, 1896.  
Cape Girardeau.—Held at Hebron  
church, Cape Girardeau county, (Missou.)  
June 12.—Churches 10; ministers, 6; to-  
tal, 259.  
Salsbury.—Held at White Creek, Wash-  
ington county, (N. Y.) June 2.—Churches,  
28; ministers, 22; baptized, 202; total,  
2725.  
Franklin.—Held at Milford, (N. Y.) June  
16.—Churches, 25; ministers, 25; ba-  
ptized, 98; total, 2378.  
New-York.—Held at Middletown, (N. J.)  
May 26.—Churches, 28; ministers, 27; ba-  
ptized, 112; total, 2677.  
Saratoga.—Held at Broadalbin, (N. Y.)  
June 30.—Churches, 28; ministers, 19;  
baptized, 149; total, 3313.  
Meherrin.—Held at Ebenezer meeting-  
house, Mecklenburg county, (Va.) April  
24.—Churches 15; ministers, 8; baptized,  
52; total, 869.  
Warwick.—Held at Pleasant Valley, Du-  
ches's county, (N. Y.)—Churches, 18; mi-  
nisters, 10; baptized, 40; total, 1550.  
Delaware.—Held at Cow-Marsh, (Del.)  
June 4.—Churches, 8; ministers, 7; ba-  
ptized, 20; total, 522.  
Baltimore.—Held in Baltimore, (Md.)  
May 13.—Churches, 15; ministers, 17;  
baptized, 38; total, 632.

COLLEGIATE RECORD.

Dartmouth College.—The commence-  
ment was held, August 18, at Hanover (N.  
H.)—The degree of Bachelor of Arts was  
conferred on 28 young gentlemen, and that  
of Master of Arts on 13 alumni of the col-  
lege, and four other gentlemen were ad-  
mitted to the degree of Doctor of Medicine.  
The degree of D. D. was conferred on the  
Rev. Theophilus Packard, and the Rev.  
David Keillogg, and that of Doctor of Laws  
on the Hon. Joseph Story. The next day,  
an oration was pronounced before the Phi  
Beta Kappa Society, by Samuel L. Knapp,  
Esq. of Boston, and a poem by Nathaniel  
H. Carter, Esq. one of the editors of the

New-York Statesman. Hon. Samuel Bell  
and Professor Charles B. Haddock were ap-  
pointed orators, and Rev. Messrs. Joseph  
Torrey and Joseph C. Upham were elected  
poets for the next anniversary for the Phi  
Beta Kappa at Hanover.

Western University, Pittsburg, (Penn.)—  
At the last commencement, July 30th, the  
degree of A. B. was conferred upon six.

University of Vermont, Burlington, (Vt.)  
—At the last commencement, on the 11th  
of August, the degree of A. B. was con-  
ferred on 9; and that of A. M. on 4. The  
degree of M. D. was conferred on thirteen  
members of the Medical School attached to  
the University. We learn that the Cor-  
poration, in consequence of a lamented men-  
tal malady with which the late president of  
the institution is afflicted, have removed  
him from the office, and appointed as his  
successor, the Rev. John Wheeler, of Wind-  
sor.

Harvard.—The annual commencement of  
Harvard University at Cambridge was  
held, on the 25th ultimo.—Thirty-seven  
young gentlemen took parts in the exer-  
cises of the day, and the degree of  
Bachelor of Arts was conferred on 65. The  
honorary degree of LL. D. was conferred  
on the Hon. Josiah Quincy, the Hon. Daniel  
Webster, and the Hon. Wm. Wirt. The  
commencement was honoured by the pre-  
sence of the friend of America—General  
La Fayette. On the day following, the Phi  
Beta Kappa Society held their annual cele-  
bration, which was attended by La Fayette.  
A Boston paper says:—

"A poem, prepared almost on the spur  
of the moment, was delivered by Rev.  
Henry Ware, of this city, which did him  
great credit. The Oration by Professor  
Everett was able, eloquent, and patriotic.  
The appeals of the close to La Fayette  
were very fine, and called forth bursts of  
enthusiastic applause."

PROGRESS OF LA FAYETTE.

On the 23d ultimo, the General arrived  
at Providence, and was welcomed, with en-  
thusiasm. The American says:

"As those in the rear of the procession  
descended Christian Hill, the forward view  
was uncommonly fine. The long proces-  
sion extending to the bridge, and there ap-  
parently lost in an immense sea of heads,  
and the reflection that the multitude who  
had assembled, and the impulses which an-  
imated them, were all devoted to one man,  
and that man a private individual, a for-  
eigner, coming among us with a claim upon  
our gratitude, which the intervention of  
forty years, instead of diminishing, seemed  
to have been collecting in one reservoir of  
feeling, was calculated to excite emotions  
which it is as impossible to describe as to  
forget."

After dinner, the General proceeded, on  
his journey to Boston. He arrived late at  
night, at the seat of Governor Eustis, in Rox-  
bury. The next morning, he entered Boston,  
amid a scene of splendour and public joy,  
which we cannot attempt to describe. The  
address of the Mayor, the Hon. Josiah  
Quincy, deserves to be republished:

SIR—The citizens of Boston welcome you  
on your return to the United States; mind-  
ful of your early zeal in the cause of Amer-  
ican Independence, grateful for your distin-  
guished share in the perils and glories of  
its achievement. When urged by a gener-  
ous sympathy, you first landed on these  
shores, you found a people engaged in an  
arduous and eventful struggle for liberty,  
with apparently inadequate means, and  
amidst dubious omens. After the lapse  
of nearly half a century, you find the same  
people prosperous beyond all hope and all  
precedent;—their liberty secure;—sitting  
in its strength;—without fear and without  
reproach.

In your youth you joined the standard of  
three millions of people, raised in an un-  
equal and uncertain conflict. In your ad-  
vanced age you return, and are met by Ten  
Millions of people, their descendants,  
whose hearts throng hither to greet your  
approach and to rejoice in it.

This is not the movement of a turbulent  
populace, excited by the fresh laurels of  
some recent conqueror. It is a grave, mor-  
al, intellectual impulse.

A whole people, in the enjoyment of free-  
dom as perfect as the condition of our na-  
ture permits, recur with gratitude, increas-  
ing with the daily increasing sense of their  
blessings, to the memory of those, who, by  
their labours, and in their blood, laid the  
foundation of our liberties.

Your name, Sir,—the name of LA FAY-  
ETTE, is associated with the most perilous,  
and most glorious periods of our Revolution;  
—with the imperishable names of WASH-  
INGTON, and of that numerous host of he-  
roes, which adorn the proudest archives of  
American history, and are engraved in in-  
delible traces on the hearts of the whole  
American people.

Accept, then, Sir, in the sincere spirit in  
which it is offered, this simple tribute to  
your virtues.

Again, Sir, the citizens of Boston bid you  
welcome to the cradle of American Inde-  
pendence, and to scenes consecrated with  
the blood shed by the earliest martyrs in  
its cause.

The General made a brief and pertinent  
reply.

On Wednesday, he attended the com-  
mencement at Cambridge; and on Thurs-  
day he was present at the celebration by the  
Phi Beta Kappa Society.

On Friday he visited Charlestown, Bun-  
ker's Hill, and the Navy Yard. The  
ceremonies were marked by the same enthu-  
siasm which has been every where mani-  
fested.

A Boston paper, of Saturday, says:  
"It is expected after the extreme fatigue  
of the week, the General will this day take  
some repose. He dines, we understand, this  
day, with Governor Brooks, at Medford;  
where arrangements, we learn, are made for  
his reception."

"To-morrow, we also learn, he will at-  
tend divine service in the church in Brattle-  
street, where, in *olden times*, he attended  
the preaching of the eloquent and patriotic  
Dr. Cooper; and will pay the venerable sage  
of Quincy a visit."

"On Monday he will attend the Grand Re-  
view of the troops ordered out by the Com-  
mander in Chief."

"General La Fayette, we are informed,  
will leave Boston on Tuesday morning,  
breakfast in Marblehead, dine in Salem,  
and pass the night in Newburyport. On Wed-  
nesday he proceeds to Portsmouth, will visit  
the Navy Yard, and pass the night there;  
and return to this city on Thursday at noon.  
In the afternoon of the same day he will vi-  
sit Lexington, and lodge in Lancaster, and  
from thence proceed by Worcester, Tolland,  
and Hartford, so as to reach New-York on  
the 5th September."

It is expected that he will arrive in Wash-  
ington about the first of October. He has  
consented to attend the celebration at York-  
town, on the 19th of October, the anniver-  
sary of the surrender of Cornwallis.

PATRIOTIC MOTTO.

The following patriotic and truly poetical  
stanza, was inscribed on an arch in Boston:  
The fathers in glory shall sleep,  
That gathered with thee to the fight,  
But the sons will eternal y keep  
The tablet of gratitude bright  
We bow not the neck, and we bend not the  
knee,  
But our hearts, La Fayette, we surrender to  
thee.

A letter, says the Christian Secretary,  
has been received from Norwich, (Conn.)  
stating, that the Rev. Z. Crossman, late pas-  
tor of the Universalist Church, in that  
place, has publicly renounced the doctrine  
of Universal salvation, and warned his peo-  
ple to "flee from the wrath to come."

APPOINTMENTS BY THE PRESIDENT.

Augustus B. Woodward to be Judge of  
the United States for the Middle District of  
Florida, in place of William W. Blair, de-  
ceased.

Dutée J. Pearce, of Rhode-Island, to be  
Attorney for the United States for the Dis-  
trict of Rhode-Island, in place of John Pit-  
man, appointed Judge.

Burlington Anthony, of Rhode-Island, to  
be Marshal of the United States for the Dis-  
trict of Rhode-Island, in place of Ebenezer  
K. Dexter, deceased.

The Secretary of State left this city on  
Wednesday last, to visit his father at Quincy,  
(Mass.)

From the Washington City Gazette of Saturday last.  
DREADFUL OCCURRENCE.

Yesterday evening, about sun-set, the  
City of Washington was visited by a squall  
of wind, rain, hail, and the most vivid light-  
ning, with rear and crashing peals of thun-  
der. The rain, for a few moments, fell in  
torrents, and was much required by the  
 parched state of the earth in this vicinity,  
occasioned by a long spell of dry weather.  
Towards the termination of the squall, a  
heavy burst of wind pressed out the gable  
end of a brick building, which had no fast-  
ening to the joists or roof of the tenement, so  
that it fell upon a small frame house in 7th  
street, occupied by Mr. Richard Drain, his  
two sisters and brother, and crushed in the  
roof. The incumbent weight thereof, togeth-  
er with that of the fallen bricks, broke  
through the floors to the ground on which  
the frame stood. There were several per-  
sons, besides the family, in the house at the  
time, only one of whom escaped, and he, as  
we understand, by a sudden scramble or  
leap through a lower window. Mr. Drain  
and Mr. Macken, a carpenter, were killed,  
either instantaneously, or died by suffoca-  
tion or the severity of their bruises, before  
their bodies could be extricated from the  
shattered beams, planks and rubbish. One  
of Mr. Drain's sisters, we have been infor-  
med, was seriously injured; and several  
others, including the brother of Mr. D. were  
badly hurt. The neighbouring citizens  
were exceedingly active in their exertions  
to succour the unfortunate victims of this  
unhappy disaster, and did not leave the spot  
until well assured that all the bodies had  
been recovered from the ruins.

Extract of a letter to the Editor, dated  
WINDSOR, (Bertie c'ty, N. C.) }  
August 16. }

DEAR BROTHER:

We have delayed writing you some time,  
in hope of having more pleasing communi-  
cations to make; in this we have not been  
disappointed; for the glorious revival of re-  
ligion in this county excels any that we  
have ever witnessed here. Although we had  
six Baptist churches, and five Baptist min-  
isters previous to the revival, yet inquiry  
abounded, and the love of many waxed cold,  
which made many of God's dear children  
mourn and cry to him for a revival of religion.  
Last September, we met at a  
Union Meeting, where we thought we saw  
our congregation increase, and many of  
our brethren filled with zeal and love. The  
Lord appeared to pour out his Spirit on  
us, and refreshed us from his presence,  
while some cried out, What shall we do to  
be saved? and some, soon after, professed to  
be converted; and, in December, we com-  
menced baptizing. This appeared to ex-  
cite a general inquiry among the people—  
our meetings, congregations, conversions,  
and baptisms, greatly increased. This re-  
vival has not been attended with noise and  
confusion, but the countenances of the peo-  
ple indicated deep impressions of heart;  
while we have had the pleasure to behold  
husbands and wives, parents and children,  
rich and poor, illiterate and learned, enlist-  
ing under the banner of the King of Saints.  
Some of our young converts have en-  
gaged in the sacred work of the ministry,  
and promise eminent usefulness. This re-  
vival has spread through all the churches  
in this county; and in the six churches of  
this county, they have received, by baptism,  
more than 400 members; and the glorious  
work appears to increase in this county, and  
is extending to the adjoining counties. Oh,  
that the sacred flame may pervade the  
whole earth, and our hearts be filled with

gratitude to God for this rich display of his  
grace in the salvation of sinners. "This is  
the Lord's work, and it is marvellous in our  
eyes;" "Glory to God in the highest, on  
earth peace, and good will towards men."  
We are yours, in a dear Redeemer:

WM. J. NEWBORN,  
JAMES ROSS,  
GEORGE OUTLAW.

LITERARY.

No less than nine editions of Dr.  
Dwight's Theology have been published in  
Great Britain since 1820, viz. 5 octavo  
editions, of which two were independent  
stereotype editions, and 3 were printed in  
the common way; 1 quarto edition, stereo-  
type; 1 duodecimo, stereotype; 1 abridg-  
ment of the work; and 1 volume of extracts,  
under the title of "Beauties of Dwight."  
All these were published in less than four  
years after the first copy of the work was  
received in England.

Mr. Charles Whipple, of Newburyport  
Mass. has recently presented to the li-  
brary of Amherst Collegiate Institution,  
about 200 volumes.

Just published, in New-York, "Essays of  
the Nature and Uses of the various Eviden-  
ces of Revealed Religion. By Gulian C.  
Verplanck, Esq.;" one of the Professors in  
the Episcopal Theological Seminary in  
New-York.

Marshall's History of the American  
Colonies.—A work under this title, says the  
Boston Daily Advertiser, has just been pub-  
lished at Philadelphia. On examination,  
we find it is a revised edition of the first  
volume of the Life of Washington, em-  
bracing what was styled the introduction to  
that work. In the preface, the author, after  
stating the motives which induced him to  
prefix the life of Washington the general  
historical sketch which composed the first  
volume, says that "from the extreme, I  
may add unpardonable, precipitation with  
which it was hurried to the press, many  
errors were overlooked, which on a pe-  
rusal of the book, were as apparent to the  
author as to others." For the purpose of  
correcting these errors, and making the  
work more worthy of the public, he has  
carefully revised it, and obtained the per-  
mission of the proprietor of the copy-right  
of the Life of Washington, to separate the  
introduction from the other volumes, and to  
publish it as a distinct work. Although the  
alterations do not appear to be very exten-  
sive, they must materially increase the  
value of the volume. There is no intima-  
tion in the preface of a design to extend  
this revision to the other volumes of the  
Life, but as the time which has elapsed since  
its publication must have enabled the learn-  
ed author to make material improvements  
in it, we may be allowed to express the  
hope that he has formed the intention of  
favouring the public with a revised edition  
of the whole work.

MARRIED.

In this city, on the 26th ult. Mr. GEORGE  
STIMMON, recently of Washington, and now of  
Baltimore, to Miss JANE SESSFORD, daughter of  
Mr John Sessford, of this city.

DIED.

In this city, on Tuesday last, Lieutenant  
JOHN SMITH, of the Army of the United  
States, in the 31st year of his age.  
On Sunday morning last, Mrs. ELEANOR RE-  
PLEGIE, relict of the late John Philip Roplegie,  
of this city, aged 69 years.  
At Alexandria, on the 22d August, Mrs. LE-  
TITIA MARY KEATINGE, at the advanced age of  
94.  
In Philadelphia, on the 26th ultimo, the  
Rev. THOMAS G. M'INNIS, Pastor of the 9th  
Presbyterian church of that city.  
In West Boylston, Mass. the Rev. ALLINE  
HOUEN, Pastor of the Baptist church in that  
town, aged 33.

REPORT OF DEATHS.

In the City of Washington, during the month of  
August, 1824.

Fever	bilious	-	-	1
Cholera	-	-	-	3
Do. (coloured)	-	-	-	7
Dysentery	-	-	-	1
Convulsions	-	-	-	2
Consumption	-	-	-	2
Drowned	-	-	-	1
Casualty	-	-	-	2
Confusion, (coloured)	-	-	-	1
Wound	-	-	-	1
Dropsy	-	-	-	1
Apoplexy (coloured)	-	-	-	1
Drunkenness	-	-	-	1
Stillborn	-	-	-	1
Teething	-	-	-	1
Old age	-	-	-	1
Do. (coloured)	-	-	-	1
Total	-	-	-	29
Adults	-	-	-	14
Children	-	-	-	15

By order of the Board of Health.

Wholesale Prices Current.

WASHINGTON CITY, SEPTEMBER 4.

ARTICLES.	Per	From	To
Bacon	lb.	7 1/2	8
Candles	"	10	12
Cheese	"	7	9
Coffee, best	"	20	21
" common	"	18	20
Corn meal	bush.	45	
Flour	barrel	5 25	
" White wheat	"	5 50	
Lard	lb.	8	9
Lime (Thomaston) retail	cask	1 75	
Molasses	"	28	
Oil, summer	"	42	
Salt	sack	3 00	
Sugar, best	cwt.	11 50	12
" common	"	9 00	
Whiskey, common	gall.	36	27
" old	"	45	

Academy for Young Ladies.

THE Subscriber will open his ACADEMY  
FOR YOUNG LADIES, at Fredericks-  
burgh, (Virginia) on the 15th of September  
Terms, \$120 per annum, for board and tuition.  
JOHN BRYCE.  
August 28.



